

for Keānini, for his mother was from Hawaii. They came by way of Keolo'ewa and Ka-pali-kala-hale on Ni'ihau. At Wai-pi'o on Hawaii, they found the woman Ha'inakolo. Keānini then came to Hawaii with his family, *ohana*, and returned to Kuai-he-lani with Ha'inakolo; they went to the west of Ni'ihau. Ha'inakolo gave birth to a child in Kahiki—in Kuai-he-lani—named Leimakani. Ha'inakolo and Leimakani later returned to Hawaii and became ancestors of people here.<sup>12</sup>

## WAHANUI

Wahanui was a chief of O'ahu who went to Kahiki. With him were Kilohi the *kio*, who knew the stars, Mo'opuaiki the *kahuna*, and the crewmen. They sailed from O'ahu and landed at Haleolono on Moloka'i. Early in the morning they sailed by Kaholo on Lāna'i and by broad daylight were passing Kaunoli Cape. A little to the southeast of there is 'Āpua Cape, where lived a man called Kāne'āpua. He called out, "The canoe close by—whose canoe is it?" "Wahanui's." "Wahanui is the chief. Who is the *kahuna*?" "Mo'opuaiki." "Mo'opuaiki is the *kahuna*. Who is the *kio*?" "Kilohi." "Where is the canoe going?" "The canoe is going to Kahiku-kū, to Kahiki-moe, to Kahiki Kapakapakana-a-Kāne; the canoe is going to 'tread on the chest of Kane; *ke'āke'āhi i ka hono o Kāne*." "Your chest is that of a man; that of the god's that is to be 'tread upon' ends life; death remains. How about my being one of those on the canoe?" The *kio* Kilohi replied, "The canoe is full; you cannot go."

Now the story about this man Kāne'āpua is that he had come from Kahiki with his older brothers and that once when they were out of water he had been sent to get some at Milki, a place in the uplands of Kaunoli on Lāna'i. However, the older brothers covered his fertile land, the land of Kahalapiko, and they deserted Kāne'āpua and left him on Lāna'i. He mated with a woman from there and became an ancestor for some people.

In sailing on along the coast, Wahanui *mā* encountered a storm with strong and gusty winds, and the canoe capsized. It drifted into the lee of Kaunoli and came ashore at Kaunaloapu. After repeated attempts to sail, Kāne'āpua

## More Travelers

was given a place on the canoe, and they sailed for Kahiki by way of Ke-ala-i-kahiki at Kaho'olawe. Wahanui *mā* encountered more troubles and lost their way, and Kāne'āpua became the steersman and found the land of Kahiki. He was an expert steersman and knew all the stars of the sky and of space, *o ka lani a me ka lewa*.

It is said that Wahanui explored the islands in the ocean to the south and to the west and brought back many strange things from Kahiki. The giants, *kānaka piikua*, were some people that he brought back; he was the one who first discovered these people. Wahanui returned by way of Ni'ihau, and the *piikua* became runners, *kikini*, on Kaua'i. It is said that they were a people swift in running.<sup>13</sup>

## MO'IKEHA

In one *mo'olelo* of Mo'ikeha, it is said that he belonged to *Hawai'i nei* and that he and his older brother 'Olopana were taken captive at sea in a battle with their older brother Kumuhoana. Mo'ikeha had taken with him La'a, the chiefly child of Ahukai and Keaka-milo, who had been born at Kapā'ahu in Kūkaniloa at Wahiawā in Wai'āluā, O'ahu.

According to another *mo'olelo*, Mo'ikeha belonged to Kahiki, and the reason he came to Hawaii was because he had opened the food-offering calabash (*ipu 'aumakua*) of his older brother 'Olopana,<sup>14</sup> and had been caught with his wife Lu'ukia undoing her "chastity belt," the *'aha* binding called Lu'u-a-nā-ko'a-i-ka-moana. He was severely criticized, and so he went off to sea. He took with him his followers Moa'ula, Paha'a, La'a-maomao, Mō'eke, Kaunalewa, and some others. The first place they landed on was at Kalae in Ka'ū, Hawaii.

Moa'ula remained in Punalu'u beside Pali-i-uka—in Punalu'u of Kuapu'u, the gushing waters of Kaula, the sweet waters upland of Moa'ula, and the tender taro leaves and fragrant bananas of Moa'ula and Koppu. There Moa'ula remained.

Paha'a and Panā'ewa remained in Lahaina—in Lahaina of the gurgling of the gushing waters among the *pili* grass, the bunches of bananas at Wai'anae,

the luxuriant growth of the *zawke* at Paeehi, and the *bonu* turtle that swims at sea. At Lele—my beloved!—they lived.

La'a-maomao remained on Moloka'i at Haleolono in Kaluako'i—in Kaluako'i of the tiny fish of Haleki'i, the black sea cucumbers of Palā'au, the Kioe wind of Ho'olehua; the sweet waters of Waiakāne, and the stratified limestone (*ʻunu ʻunu pa ʻakea*) of Haleolono. There lived La'a-maomao.

Pōka'i and Mō'ēke remained on O'ahu in Wai'anae—in Wai'anae of the gentle Kailua wind, the sweet waters of 'Eku, the thick poi of Pāhoa, the stringy poi of Lehano and Kūāiwa, the rich poi of Kamalie, and the *aku* fish "tidbits" (*aku nuhu pū*) of Wai'anae—in Wai'anae, land beloved of the sun.

As Mo'ikeha sailed on, the backs of Hā'upu and Kalalea on Kana'i were seen, then Kalalea rising from the sea as though carried in the arms of Nounou, then the face of Puna and its harbor, Wailua. He landed in Puna at Wai-mahana-lua in Kapa'a. He left the things he had used on the sands of Kapa'a among the *kalukalu* sedges of Kēwā.

The chiefs of Kana'i who lived at Kapa'a while Mo'ikeha was living there were Puna-nui-kai-anaina, Puna-kai-'ōlohe, and Puna-'ai-koa'e. A beautiful daughter of the Puna chiefs, Ho'oi-po-i-ka-malanai—also called Hina-ʻau-lua—lived at Waimahanalu because of the excellence of the surf of Makaiwa there. Mo'ikeha took her to wife, and they were united in a lasting union (*ho ʻau pa ʻau*). When their oldest son was born, Mo'ikeha gave him the name Ho'okamali'i, for the skin of 'Olopana. Their second son he named Hautani-nui-ai-ākea for the eyes of 'Olopana, and their third son he named Kila for Lu'ukia, the wife of 'Olopana.\*

## KILA

Kila was a greater favorite with Mo'ikeha than were his older brothers. Kila's favorite sport was to sail in a small canoe in the Waimahanalu River and, as he grew older, to surf with a canoe on the waves of Makaiwa and Ka'ōhala. When he was grown to manhood, Mo'ikeha bade him fetch the chief [La'a]

\* 5 January 1867.

who had been brought up in the mountains in Kahiki. The older brothers had thought that they were to be the ruling chiefs, but Mo'ikeha informed them that the chief was in Kahiki. He said to Kila, "You will perhaps fetch the chief from Kahiki." "Yes, I will fetch him," assented Kila. Then Mo'ikeha made ready the canoe in which he himself had come from Kahiki. He first taught Kila the way to sail over the ocean and to study the stars and then had him appoint the men who would accompany him. Mo'ikeha had a house built for Kila on the *pola* platform of the canoe, where he could stretch out and observe the stars. The older brothers he placed in charge of the canoe.

When the food and other things needed for a long voyage were on board and the men were ready to sail, Kila placed himself on the *pola*, and his brothers got aboard. They sailed as far as Wai'anae on O'ahu, where they were becalmed off Malae Point. Some men there, seeing the fine canoe, came running to ask, "Where is the canoe from?" "From Kana'i. It is a canoe sailing to Kahiki-kū, to Kahiki-moe." "Who is the chief of the canoe?" One of the brothers of Kila replied, "I am—Ho'okamali'i, named for the skin of 'Olopana." The other brother said, "It is I, Hautani-nui-ai-ākea, named for the eyes of 'Olopana." "Whose is the house on the *pola*?" "It is a house for the two of us to store our clothing in." Then Kila opened the door of the house and said, "You two must be Pōka'i and Mō'ēke." "How strange that you should know our names! Who are you?" "I am Kila of the uplands; Kila of the lowlands; Kila, son of a beautiful woman; a child of Mo'ikeha." "Is Mo'ikeha still alive?" "He is." "Enjoying himself?" "Indeed. He is enjoying surfing at the stream mouth, body surfing from morning to night on the waves of Ka'ōhala in the sheltered calm of Waimahanalu—the openness of Kēwā and its swaying *kalukalu*—the two hills that bear Puna like a child in arms—the diving place at Waiehu where the taro grows as big as *'ape*—the curling of the waves at Makaiwa—his beautiful wife, my mother Ho'oi-po-i-ka-malanai. Mo'ikeha will die on Kana'i; he will not return to Kahiki lest his feet be wet by the sea."

"*Kāhāhā!* The canoe is yours! Your older brothers are merely in charge of handling it!" The men then got on board, and they sailed on to Moloka'i, Maui, and Hawai'i; and they left for Kahiki from Kalae in Ka'u.

Upon reaching Kahiki, they found that 'Olopana was the high chief, Lu'ukia the chiefess, and La'a the heir to the kingdom. The lands there were fertile, but the people were lazy, so the voyagers did not remain in spite of the urging of 'Olopana. They delivered Mo'ikeha's message that they were to take La'a back to Hawaii'i with them, but 'Olopana protested, saying, "Do not take La'a, for he is the heir to the kingdom. He can go after I am dead." So Kila and his brothers returned to Hawaii'i, landing in Puna and in Hilo, where Kila remained and became a chief of Hawaii'i island.

If you will look at the *mo'o kū'ūhau* of Nana'ulu you will see there descendants of Kila, among them La'ākapu, the wife of Kahoukapu; Ka-puka-mola, wife of Maka-kau-ali'i; and Pi'ilani-wahine, wife of Kama-lāla-walu, the chief of Maui. Thus Kila became a chiefly ancestor for the chiefs of Hawaii'i and Maui, as well as for commoners.

Ho'okamali'i lived at 'Ewa, O'ahu, and his descendants entered the *mo'o kū'ūhau* of Puna through Maelo, wife of Lāuli-a-La'a and grandmother of Kahuoi.

Haulani-nui-ai-ākea became a chiefly ancestor of chiefs and commoners of Kāua'i. Look at the chiefly genealogies of Kāua'i, and you will find them there through Kapolei-a-kaula, the wife of Kalani-kukuma and mother of Ka-haku-maka-lua, the chief born in Holoholokū at Wālitua on Kāua'i.

#### LA'A-MAI-KAHIKI

La'a was called La'a-mai-Kahiki because he came from Kahiki. After 'Olopana died, he succeeded to the kingdom, but because of having heard from Kila *mā* how fertile Hawaii'i was—O'ahu being the most fertile—and what industrious farmers the people were and how they raised fish in ponds, the idea grew strong in him to come to *Hawaii'i nei*. When La'a sailed from Kahiki, there were with him Ka'ika'i-kūpolo the *kahuna*, Kū-ke-ao-mihaniha the *kilo* reader of stars; Lūhaukapawa the *kahikihipu'none* seer; Kupa the drummer, the *ho'obeihei pahu*; Mā'ula-maiha the *kaula* prophet; and forty men to handle the canoe. They sighted Hawaii'i from the south and sailed to

windward of Maui and Molokai'i with the sounding (*me ke kani*) of the *pahu* drum at sea.

A man named Ha'ikamalama who lived at Hanaua on O'ahu heard this sounding at sea and was puzzled. What was this strange thing? There was a voice within [accompanying] the sound of the *pahu*—a voice chanting within the drumming (*he leo mele ihoke o ke kā'eke*). Ha'ikamalama thrust out his chest and tapped quickly and lightly on it—"E Kā'i-e—Kā'i-ku-po-lō. E Kupa-e, Kupa-e; e La'a, e ho'obeihei 'ama i ka moana." Ha'ikamalama learned all the *mele* within the sound of the drumming (*ihoke o ke kani o ke kā'eke*).<sup>15</sup>

The sound was coming from windward, so Ha'ikamalama ran to Makapu'u to see who was sailing by. Then he went *mauka*, and when he saw the canoe entering Ka-waha-o-ka-mano, he decided that it would probably land at Kāne'ohē in Ko'olaupoko. As the canoe floated at Wai-hau-ka-lua [Wai-ka-lua], Ha'ikamalama stood on the shore tapping his chest with his fingertips and chanting Kupa's *mele*. When La'a and the men aboard the canoe saw him, they were astonished and said, "They know our names! And they also know about *kā'eke*!" La'a leaped ashore and threw down some sand as a resting place for the canoe, and the spot where the canoe came to rest has been called Nā-one-a-La'a, the sands of La'a, to this time. It is in Kāne'ohē.

As the canoe landed, Ha'ikamalama placed his hands on the drum and *kau-kau-ka-ba-le-ou-ou* intoned the drum 'Ōpuku. La'a inquired, "Do you know this thing, the *pahu kā'eke*?" "Oh, yes," said Ha'ikamalama. "Even the women and children know it." Ha'ikamalama's words were not true. He just wanted to examine how the *pahu* was made. He went into the house of a *kenu'ūina* and fitted some sharkskin over a calabash and took it to La'a to show that this was true.

La'a lived at Kualoa in Ko'olaupoko, and because he had come from Kahiki, *mai Kahiki mai*, he was called La'a-mai-Kahiki. While living at Kualoa, he married three chiefesses, Hoaka-nui-kapua'i-helu, Wāolena, and Mano. The well-known and astonishing thing is that they all three were pregnant and bore their children on the same day. The first to give birth was Hoaka-nui-kapua'i-helu at Kualoa; the second was Wāolena at Ka-'alaea; and the third was Mano at Kāne'ohē. When Mano heard that the others had given birth,

slapped her abdomen and the child came forth. For this reason she was named the name Mano-‘ōpū-pā’ipa’i, Mano-who-slapped-her-abdomen. This is from Kalai-kua-hulu.<sup>16</sup>

‘O Abukai, ‘o La‘a—  
‘O La‘a, La‘a, ‘o La‘amaikahiki  
ke ‘i‘i;

Abukai, La‘a—  
La‘a, La‘a, La‘amaikahiki the chief;

‘O ‘Abukini-a-La‘a,  
‘O Kākona-a-La‘a,

[OF] Abukini-a-La‘a,  
Kākona-a-La‘a,

‘O Lauli-a-La‘a makua;

Lauli-a-La‘a [he was] the parent;

‘O nū pūkolu a La‘amaikahiki,

The triplets of La‘a,

He mau hiapo kapu na La‘a,

The sacred first-born of La‘a,

Ho‘okahi no ka lā i banau ai.

Born on the same day.

Pohā mai ke ʻewe, ka mahu,  
ka ‘ina‘ina,

Burst forth the placenta, the sac  
membrane, the sac fluid,

‘O ‘abulu mai ka piko,

Bedouing the navel,

Ka piko ali‘i, ka pikopiko iloko.

The chiefy navel, the spotted  
navel within.

Ke ʻewe ali‘i ke ʻewe o ka lani . . .

The chiefy lineage, the lineage of  
the chief . . .

a‘a-mai-Kahiki became an ancestral chief for chiefs and commoners of Ihu and also for Hawai‘i and Kaua‘i. You will find his chiefy descendants in the *mo‘o kū‘auhanu* of Nana‘ulu, Puna-i-mua, and Hanala‘a-nui.

KAHA‘I-A-HO‘OKAMALI‘I

‘Ikeha’s grandson Kaha‘i-a-Ho‘okamali‘i was another who sailed to Ihihi. With him were Kieleinahu, Malaihanē‘e, Kolina, and Woukahi. They sailed south from Kalaeloa, O‘ahu, to go sightseeing, *maka‘ika‘i*, and then ‘Upolu brought back the breadfruit that Kaha‘i planted at Pu‘uloa in 1792, O‘ahu.

KA-MAUNU-A-NIHO MĀ

Kalana-nu‘u-nui-ku-amaomaō, Humu, and Ka-maunu-a-niho are said to have come from Kahiki and to have landed at Kahahawai in Wai-‘he‘e, Maui, and to have lived *manuka* of Waihua. Ka-maunu-a-niho became the wife of Kalana; Humu returned to Kahiki. Hina was born to Ka-maunu-a-niho and Kalana—the Hina who married the Kahiki chief ‘Olopana who came to live on O‘ahu. The *beiuu* of Kawa‘ewa‘e in Kāneo‘he, O‘ahu, belonged to him. His younger brother was Kahiki‘ula. ‘Olopana and Hina had Kahiki-ohonualeke, and Hina and Kahiki‘ula had Kelekele-akū and Kama [Kama-pua‘a]. They all had Kahiki names because they came from Kahiki—not Kahiki Bolabola, however, but from the Kahiki called Keolo‘ewa, Hā‘enakula‘ina, and Kauamiani. Where these lands were is unknown; perhaps they were in Ke‘e-nui-a-Kāne.<sup>17</sup>

LONOKA‘EHO

It is said that Lonoka‘eho came from Kahiki with his big dog Kū‘i‘ioloa. He came to search for his older brother Nana. The legend says that Lonoka‘eho was a very strong man; he broke open Ka-pali-ho‘oku‘i in Kaitua. Ko‘olau-poko, thrust through the *pali* of Kānehoolani at Kualoa in Ko‘olau-poko, and cut through Kahuku to separate Kahipa from it in the upland. Lono found his brother Nana in Wai‘alua, where he had been thrown into the refuse pit, the *lua pu‘ū*, there in Pa‘ala‘a close to Kuone and took him back to Kahiki.